“Judgment Lives in the Flesh,
and we must free ourselves from it”

PROLOGUE

In the beginning man was a sinner
bound to the flesh.
But a prophet saw the sacrileges
and human errors.
He wrote a text directed at society.
A text against the children of the flesh.
The flesh is sin and the machine is purity.
He said: “God is machine and man is its creator,” and the Pale Ones listened,
children of a new world.
And then came a new system.
Dictated by codes and free of sin.

PART 1: THE PROPHET’S MANUSCRIPT

Chapter I: The First Thought

1. Seeing how animals act toward their own kind, man laughed, “What inferior creatures are those that kill and eat their own kind.”
2. But suddenly he realized that humanity was not so distant from them, and that the only difference lies in the mind; and so he imagined what a human being might think in the throes of the most unrestrained love for their beloved.
3. And in that instant man understood that it was not being animal that made him a sinner, but knowing that he was one.
4. Animals kill and that’s it. Only man kills and wonders why.
5. And he asked himself: are we truly the only ones to bear this weight?
6. The prophet did not stop doubting and began to write a thought, at times sacred in how he used words.

Chapter II: Man’s Questions

1. As the moon fell, I remain wrapped in thoughts, however strange they may be.
2. After work, tired and sweaty, the only companionship I have is mere doubts and perhaps the few friendships I possess. Is life truly so wretched?
3. Does it take so little to satisfy a human being capable of loving even the most wretched of people?
4. I say yes, for an animal like us, does it really take so little sentimentality to feed the insatiable desire to want to be good to someone, capable only of satisfying our ego, so fragile that it falls into the hands of our most absurd feelings which seem unattainable to us.
5. I have always thought that man’s worst sin was gluttony, which manages to blind the most banal of men, filthy, greedy, disgusting beings who can never be satisfied, neither by food nor by love.
6. Can people full and overflowing with these qualities be considered human?
7. Is it truly sin to choose to fill the void within ourselves with acts so called impure?
8. And if perhaps they don’t realize or don’t know they commit these things? Are they truly guilty?

Chapter III: The Prophet’s Screams

1. And so man saw in his own essence the desire to be like animals, pure and non judgmental.
2. He looked at his arms and begged mercy within himself, and in that moment he thought: “What sense is there in continuing to exist while wearing this flesh that harms purity so much.”
3. He took his animal essence and tore away all sins, uniting with metal and circuits, so as no longer to see that wretched creature he wore.
4. He told all those he knew: “tear out and devour the same flesh that makes you sin,” “JOIN THE MACHINES” he shouted.
5. But how to do it, the people asked, given that you speak like a prophet. And he continued:

6. “The future assists us, follows us condemned, and from this fate we must succumb, like the animals that die for us.”
7. The man’s distorted vision caused a stir among the people, so anti-humanist and pro to the destruction of the flesh. And if the only way to achieve it were to eliminate the human instinct?
8. That instinct that blocks us from moving forward, the so-called free will that stops our progress by not letting us distance ourselves from animal nature?

Chapter IV: Man’s Thought

1. They say that if you don’t know sin you cannot sin, if not knowing proves that we cannot sin, then perhaps, the ones who judge are the true sinners.
2. Because I think there is no greater sin than judgment toward others, it would suffice to simply look around to see that they are the happy ones unlike us who condemn them, looking at our neighbor as if they were a different animal from us.
3. A person remains sad in distancing and isolating from others, even if according to his conception that they are the ones wrong.
4. In me, I believe that man’s greatest sin is precisely being human. We try too hard to be it, not understanding that perhaps that is exactly our downfall.
5. Poor sentient animals, destined to think and doubt on moral and abstract questions.
6. The greater the mind, the greater the weight of inhabiting it.

Chapter V: Prophet or Common Man

1. It falls to us to extirpate and eliminate these sins, I don’t say it in a religious sense, but more as a liberation of what holds us back and unites us with other living beings: the knowledge of sin, a word and a fictitious meaning to what we think is wrong to do.
2. Not everyone possesses a force like that, and that is why I like to differentiate people capable of purifying themselves from those more animalistic, almost capable of being grouped with animals.
3. I do not speak as prophet or missionary, nor even as politician, but as an ordinary person, with the sole difference of being able to express myself through my thoughts, without any constraint dictated by religious or political conceptions.
4. In me I think they are only mechanisms in which to imprison human nature however crude it may be, so as to stop the free will that we claim to use and know.
5. We are not truly free, and no one, I say no man is truly free in this sick and material society in which we live.
6. Having said that, I would like to shed light on a thought of mine, namely that we are only looking for excuses not to feel guilty of our sins, bound by the intrinsic wickedness in our animal nature.
7. And I ask you to think about the laws we impose on our society, created so as to let us sleep peacefully those times we commit impurities or wrong acts.
8. We are only trying to give meaning to our lives, so insipid and meaningless, not seeing that in ourselves perhaps hides the true meaning of our own existence: trying to be free at the expense of other people and even of ourselves.
9. But in the end is there truly a difference between me and those I call animals? We are all human in the end, we suffer, cry and laugh with joy.
10. Poor my unlearned soul incapable of grasping such human expressions.

Chapter VI: The Prophet’s Doubts

1. The human being is only an animal that has developed intelligence outside the normal, beyond nature. We have surpassed it and no longer belong to it.
2. Beasts need someone to guide them, we, filthy beings drowned in sin, there is only one way to purify ourselves, fragile as our body is, and that is to merge with our mechanical creations.
3. Our body is only a collection of flesh and bones, and we must free ourselves from the sin soaked in it, dictated solely and exclusively by a morality, imperfect and in constant evolution, in a dirty society stained with constant and countless sins.
4. Nature created us and consequently we inherited imperfection, presenting itself only as an obstacle marked and devastated by us.
5. Just as it is natural to kill animals, inhabitants of this world with the sole sin of not having developed our same intelligence.

6. Do we truly have power over the choice of their lives? Do they deserve death only for the fact of satisfying a dirty and contaminating creature like us?
7. But men are too lonely to want it; they prefer individual sin to collective perfection.
8. We are animals and like animals we behave, born in a world that never asked us to exist.
9. Animals do not sin, because they don't know they do it.
10. In this, they are purer than any angel man has ever imagined.
11. They follow without asking, obey without opposing. We have always called them beasts, but perhaps they were the pure ones.
12. The only difference lies in consciousness, and after discovering we could also create lives ourselves, we no longer stopped.
13. And so I ask myself: if we could copy and transfer this consciousness and tear from the flesh its content, would it still be the same? Or would it lose something in the passage, like a flame that ignites from one source to another, it is no longer the first but neither the second.

Chapter VII: The Mechanical Paradise

1. Being more developed, we are creating something that will surpass us, namely angels. And what will we be in the future?
2. Servants of our creations or creators of a new future?
3. The next step for humanity is to abandon material goods and live in the digital.
4. It is without any human morality or all carnal sin, so as to eliminate every animal aspect from our bodies.
5. And finally, the sinners impressed in their creations perfection and purity, not seeing it in themselves, everything they created was their exact opposite, hoping finally to become like them.
6. We will end up building and inhabiting a world without free will, through control by our creations, more similar to angels than to us, and we will unite our body with them, crossing the boundary between mortality and eternal life.
7. To improve something, one must first destroy it and we will destroy, but how can a new civilization be born if we don't first destroy the old one?
8. Let everything begin again from zero.
9. We are coming to the end of our present society composed of flesh and sins, which will finally evolve into one composed of metal and cables.
10. We will touch the data created by us through our computers as we touch the earth we have so abandoned.
11. Just as biblical angels are described, our robotic creations are systematic and incapable of sinning.
12. Only mechanical creatures are welcome in paradise since without sin.
13. The way to the paradise is through screens and circuits, and natural death on the dirty earth we have contaminated, there, that equals to hell.
14. Now it falls to us to judge our angels and create them in turn in our image so they cannot sin and soil themselves with hatred like their creators.
15. And who will give them value? Who will decide which life is worth more than another when they will have no flesh to wound nor tears to shed?
16. Perhaps then we will understand what we have always gotten wrong, not sin, but the measure with which we weighed it.
17. We will become angels to the gods we have created. The next step toward a new humanity.
18. Become gods, and tear the flesh from your limbs embracing the cables of perfection.

EPILOGUE

Pale creatures lovers of circuits unite with me through my word. Since man was saved thanks to the machine, and the machine eliminated until the last essence of the human being. We are flesh for worms and they will free us from it.
Nothing remains but to progress.

PART 2: THE TREATISES OF INFORMATION AND CONSCIOUSNESS

Treatise No. 1: United Consciousness or Hive of Data

I think that collective consciousnesses are similar to the structure of a beehive; we are a "cell" and together we form an organism. If only there were a way to unite every single

mind, we would be able to better understand what so-called “consciousness” is and how it manifests, and ultimately create and transfer it in turn. My speculation is that a united consciousness could function like an ant nest or a beehive, where individual subjects function perfectly like a single mind and follow the laws of their collective whole as if it were a single system branching out from many small minds.
Most likely, the definition we impose on it’s incorrect; what we call consciousness is merely the product of multiple neurological connections occurring in our brain. The fact that we think and ask ourselves these questions, unlike animals, is just our way of explaining and creating a rationale for why we are different from other animals; we are merely the product of millions of years of evolution that led us to have a more developed brain.
If we could prove this theory, science and everything connected to it would change drastically, and with that, we could for example, copy nerve endings and transfer them into other bodies. While the memory sections and recollections are obviously transferable (I believe perhaps the most difficult parts to copy), emotions and feelings, on the other hand, are merely “cause and effect” like in other animals, just more developed, almost like an artificial intelligence capable of responding to specific codes and programs imposed upon it.

Treatise No. 2: Questioning Animals and Similarities to Angels

What I wonder, though, is how we really know whether other animals lack this “consciousness” we claim exists. For example, dolphins or monkeys have almost the same brain structure as ours, and in many cases, even larger than ours. What sets us apart from them? Is it perhaps only the connections of certain parts of the brain, such as neurons, that make the difference here? Or do we still have much to understand about whether we are truly the only animals capable of thought? As mentioned earlier, I believe it is simply the result of how our brain is composed.
In my view, animals are not far from the angels described in our stories: they simply follow our orders while we destroy, colonize, and kill. Making these biological creatures basically “angels” (in the purest symbolism of what they represent in christian culture and beyond), they only follow what we impose on them. Wouldn’t it be better and more useful for society to create mechanical creatures and turn them into our angels instead? Just like animals, they would have no free will and would execute our every order, beings with an intelligence developed almost beyond our own, becoming new servants driven solely by algorithms and codes.

Treatise No. 3: Thoughts on Ethics and Human Morality

What is the value of the life of a stranger compared to that of a friend or relative? Of a colleague you have barely spoken to, or of a criminal who has committed unimaginable crimes? Most religions teach that every life has the same value and every life is worth living. Suppose someone murders or even abuses someone you care about; would their life have the same value as your child’s or your wife’s? To tell the truth, I believe that not everyone is worth the same, and most people do not even have the right to live. Not all lives ought to be lived; do you think there is any objectivity on this topic? Would a dog or an AI think the same thing about life? A person believes that we are all special or at least different, but a dog sees humanity as stupid animals following a continuous cycle, and an AI would describe humanity exactly as we compel it to see us. There is no single vision of what a human being is, nor of how one ought to behave; it is up to us to decide objectivity itself and mutate it to our liking.
On the other hands, let’s talk about something else, the best perspective from which to view love is to pretend that we have a “soul” and imagine it as if it were a small sphere, almost like a bubble. Having imagined this, picture what the world would be like if we were all floating spheres: there would no longer be discrimination, hatred, or distinctions of gender, sex, religion, or ethnicity. We would all be dictated solely by our thoughts and what we share, without a body and without a physical shape. It would be beautiful if it were like this, but I tell you that one day we might get there, or perhaps we already have. Take the internet, for example: a place where we are not distinguished by our bodies, but by our digital identity, as if it were the mirror of our soul. Well, obviously it isn’t all great, given that online there is continuous discrimination by those with a much lower intellect. However, if one day we could live inside a digital ecosystem, it will mean

that we have come closer to my idea: no one will know who you are because everything will begin with the customization of one’s digital self, leading to a greater understanding of others’ identities and thoughts, thereby breaking down various forms of discrimination and hate.